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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Holiness unto the Lord."

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CHILDREN.

[illegible] ELDER JAMES A. LITTLE.

C[illegible]n of the [illegible] ever flow- [illegible] to occupy [illegible] to us pure [illegible] the Father, to [illegible] mortality, in [illegible] the debt in- [illegible] for our own [illegible] them as [illegible] shadowy re- [illegible] may have [illegible] through its [illegible] life beyond.

[illegible] apt to throw [illegible] dignity, to con- [illegible] far beneath us, to [illegible] them as mere novices in the [illegible] of existence. If the former spiritual life helps to mould and develop the present, may not the egotism of adult age often assume more than the circumstances really warrant!

What is the great difference between the [illegible] daughter who smoothes the ruffles [illegible] her new apron with complacent [illegible], and the mother matron who goes into ecstacies over a new dress, or "a love of a bonnet," or between the little son who delights in his rocking horse, and the father who glories in the fast trotter, with which he can distance his neighbors? only that the older has tired of the toys which please the younger. If, as spiritual existences, we were present when the foundations of the earth were laid, the few years we may have passed here more than our children are but a small item in the sum total of our existence, and it ill becomes us to pride ourselves, overmuch, on the great wisdom we may have acquired in so short a time.

There is no part of human existence which appears so full of pleasure as healthy childhood, when love shields and protects. Such a childhood is ever a bright spot in the memory—an oasis in the desert of life, which helps to keep the affections alive while in contact with chilling realities.

Hard is the fate of children whose expanding natures reach out for affection and sympathy to only meet with a cold repulse. Only an honest heart and a kind providence will keep such from vicious ways, for uncultivated affections leave a void for vice to creep in.

The child, whose days are passed with the mere privilege of living, who if fed and clothed, because some one conceives it to be a duty to keep it from starvation and nakedness, because it is a human being, whose little hands are forced to early toil, that it may earn the pittance which charity doles out to life, who retires to rest weary and lonely, with no mother's [illegible] kind father's good

night, to quicken the impulses of love and peace in its bosom, can never entirely recover from the evil effects of the chills which withered the flowers of affection in the bud, to leave a desolate spot in the heart in after life.

The compulsory smothering of the affections in childhood and youth, often creates a confirmed habit in after life, and throws around us the icy coldness of reserve. This begets reserve in those who would sweeten our existence with the sympathies of real friendship, and shuts out the sunshine, that would otherwise cheer our journey through life.

Akin in misfortune to the real orphan, are those children who see in their father only the dignified guardian, watching for faults, to chastise with the greatest severity. Children, in order to thrive well, need to skip and play, as well, as the lambs in the meadow. They need the invigorating influence of love, as well as the light and warmth of the luminary of day. They should be treated with more kindness than severity, with more patience than chastisement.

It speaks ill for the wisdom of a father, and the happiness of a home, when his presence checks hilarity and cheerfulness, and causes his little ones to slip away into the nooks and corners, to watch, like mice a cat, for him to disappear before coming out. Such a reigning spirit in a household is certaintly the antipodes of that manifested by our Saviour, when he took little children in his arms and blessed them. Children generally remain in such a home but a short time after they are able to leave it, and the parents reap the natural results of their unwise course in occupying their firesides alone in their old age.—*Deseret News.*

MR. FITCH ON "MORMONISM."

One of the most interesting lectures of the season was that given at Malden last evening by the Hon. Thomas Fitch, of Nevada, on "Mormonism and the Mormons." * * *

The operations of the financial system defy precedent, and offer the most successful example on record of co-operation. Ordinarily capital induces labor, and labor in turn invites capital, but in Utah may be witnessed the phenomenon of wealth accumulated independent either of imported nucleus, commercial advantage or natural resources, for it will be remembered that Utah had achieved nearly her present industrial status before a pound of bullion had been taken from her mines. From a people poverty-ridden, sterile of resort, strangers to invention, untutored in art, without navigable waters uniting their prairies with the sea, devoid of railroads or other means of connection with commercial or manufacturing centres, destitute of everything except industry, there has been built up a structure of wealth and credit which to-day forces San Francisco and Chicago into eager strife for entrance to its portals and casts the reflex of its glittering walls into the fogs of London.

I am not here to apologize for the Mormons, but I offer it as my candid opinion that the motives of those who engrafted polygamy upon a faith not otherwise especially obnoxious were sincere and conscientious. That they are struggling with an error of which they must unburden themselves we can but know. That they are honest in their error I cannot for a moment doubt. I believe that the great majority of the men and women who practise and uphold polygamy in Utah do so as a matter of religious conviction. I believe that in many cases the taking of a second wife is to the husband a painful religious duty religiously performed. I find in their condition in this respect something to excite my curiosity, little to move my hatred and much to elicit my compassion. Men and woman seem to me alike only the self-immolated victims of a cruel and uncompensating system of barbarism. There is missionary work to be done in Utah surely, but bungling politicians and careless adventurers are not the best husbandmen of the seed of reform. Thus far the Gentile emi-

grants have not largely increased the stock of available piety, nor been evangelists of unalloyed blessing. The mistake the Mormons have made is in being white and industrious. If they were only polygamous savages in place of polygamous Christians; if they could stain their cuticles a dusky red, call their bishops chiefs, their wives squaws, and their children papooses; if they would steal their horses instead of buying them, beg their blankets instead of weaving them, scalp emigrants rather than feed them, refrain from all honest labor and live as a tribe of noble mendicants upon the bounty of the United States government, they might become the darlings instead of the outcasts of eastern sentimentalists. (Applause.)

The destinies of Utah have thus far been shaped by a person whose motives may have been misapprehended, but whose ability has scarcely been overrated, for Brigham Young is unquestionably one of the boldest, most sagacious and capable of living men. He is an organizer, a harmonizer, a magnetizer. His power, self-instituted and self-poised as it is, is almost supreme with his followers. A hundred and fifty thousand people are busy to-day realizing his idealizations, articulating his plans, and giving earnest response to the spirit of his projects and purposes. To suppose him an imposter, a trickster, a veiled fiend of Khorassan, practising his juggler's arts before the walls of heaven and laughing at the delusion of his victims, is the greatest of misjudgments. It is impossible, divested of prejudice, to believe that he is other than a conciencious, benevolent man, who perhaps mistakes the reflections of his own observant powerful brain for revelations from on High. It may be said that he has ingrafted a feature of the effete and corrupt civilization of Asia upon a nineteenth-century community; that he has religionized sensuality and organized grossness. But with this one wrong he has linked a thousand virtues. His people, who have grown in twenty-five years from a handful of fugitives, regard him with affection, reverence and pride, and he may almost be pardoned for mistaking his judgment for inspiration, favorable accidents for direct interpositions of Providence, for every storm that has gathered against his people has changed in its descent to a golden shower. For twenty years one-tenth of the earnings of a community now numbering 150,000 souls, and averaging from an early date in their organization more than half that number, has been poured into the treasury of a church of which Brigham Young is the spiritual president and sole temporal trustee in trust. That wealth has not been hoarded. The current report of "riches in the Bank of England" is such stuff as dreams are made of. The riches of the Mormon church will not be found in unproductive accumulations anywhere, but institutions of industry and skill, in railroads and steam wagons and telegraph lines, in woollen and cotton factories, grist, saw and paper mills, newspapers and co-operative stores.* *

Female suffrage exists in Utah, and the irrepressible woman's rights movement is virtually if not avowedly opposed to connubial felicity everywhere. This is not a marrying century. The cost of maintaining a wife is greater, women are confessedly more extravagant than formerly, and the same reasons which operate elsewhere will creep into Mormon institutions.

In closing his description of Mormon character and manners, Mr. Fitch proposed as the wisest way to a solution of the "problem" to leave polygamy to die, make a state of Utah, condone her past and admit her to the Union on the condition that polygamy shall not be legalized or perpetuated. He was closely listened to and frequently cheered during the evening. The lecture will be given in the city soon. The above is a very brief abridgement of one of the best lectures of the season.—*Boston Paper.*

He who blackens others does not whiten himself.
Deem every day in your life a leaf in your history.
Follow the wise few, rather than the vulgar many.
Keep thy heart with all diligence; for out of it are the issues of life.

CONFUSION WORSE CONFOUNDED.

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The "Mormon question" is a tangled skein, and the more it is handled the more difficult it becomes to unravel. President Grant, in his annual Message to Congress, says: "The policy has been not to enquire into the wisdom of laws already enacted, but to learn their spirit and intent and enforce them accordingly." This is so obviously the duty of the Chief Executive of the Republic, that comment on it is unnecessary. But his application of this principle to Utah matters shows plainly that he has been seriously misinformed relative to the situation in this Territory. He says "Neither polygamy nor any other violation of existing statutes will be permitted within the territory of the United States." The President is evidently not aware that no effort has been made to enforce the law of 1862 against polygamy, the only law on the statute books which the Mormons can be charged with disobeying. The influental press of the country have taken pains to ascertain this fact, and have so informed their hundreds of thousands of readers; but President Grant apparently has depended for his information upon the very men who have been acting exactly opposite to the policy laid down in the introduction to his Message, and instead of learning the spirit and intent of the laws and enforcing them accordingly, have been wresting law from its spirit and intent aud bringing disgrace upon the judicial ermine and courts of justice.

President Grant says polygamy exists in Utah, and intimates in plain language that the law against it must be enforced; Judge McKean in equally plain language says it is not polygamy, but adultery and lacivious cohabitation, and prosecutes men—not for marrying more than one wife—but for cohabiting with more than one woman. Now, however this question be finally settled—whether President Grant be right in declaring that polygamy exists in Utah, or Judge McKean in declaring that it is not polygamy—one thing we demand, that the officers of the government and the servants of the people in this Territory carry out the policy of the President of the United States, announced in his Message, and enforce the laws according to their spirit and intent. We demand that prominent members of the "ring," their sympathizers, aiders and abettors, who are guilty of adultery and lascivious cohabitation—facts well known to the "ring" and the public—be indicted for their gross violations of the statute under which these present Utah prosecutions are being conducted. And if a prominent anti-Mormon chooses to play pious on Sunday, attempts to seduce the wife of his friend on Monday, and three nights afterward spends his time with an abandoned woman in a neighboring town, let him be indicted, prosecuted, convicted and punished, even though the garb of assumed purity be rent from him in so doing. We say, let the President's policy be squarely followed. Try the Mormons for their breach of the law of 1862 against polygamy, the only law of the kind on the statute book of any country, and let Congress provide for an appeal to the Supreme Court of the United States that the constitutionality of that law may be tested; and thus learn whether a religious community can be legally circumscribed in the exercise of their religion when it does not infringe upon the rights of any others.

The President's suggestion relative to the status of plural wives and their children makes confusion worse confounded. The propriety of passing a law to legitimize all children born prior to a certain period, in view of the execution of laws against polygamy, is suggested. That is: when the fathers of those children have been condemned and are being punished for being such fathers, the children are to be made legitimate—their natural supporters are to be incarcerated in prison, but the children are to be made the offspring of legitimate intercourse.

The subject permits of much being said upon it, but we will wait for Congress to express itself on the President's reference to the matter.—*Salt Lake Herald.*

THE METHODISTS ON THE WAR PATH.

The present movement against Mormonism appears to have been instigated mainly by the Methodists, and they do not seem to be at all backward in claiming credit for it. * * *

President Grant, it is well known, is a Methodist, and largely under the influence of Bishop Simpson and other leading members of the church, and we are now told that the government will strenuously back up the action of Judge McKean and his packed jury.

We trust that this report may prove to be unfounded, and that we shall be spared the mortifying spectacle of a government crusade against the Mormons because of their adoption of a social system not forbidden by the Constitution of the United States nor by the Territorial laws of Utah.

But it cannot be disguised that the Methodists, aided by government, have taken this matter earnestly in hand, and have shown a disposition to prosecute it to the bitter end. Many of the officers sent out by government to lord it over the Mormons are ardent Methodists, inspired undonbtedly by sectarian hate, and by a determination to root out polygamy if persecution can do it. We have elsewhere exposed the high-handed attempt of Judge McKean and his jury to turn the laws of the Territory against the framers of the laws, and to twist a simple provision against adultery into a provision against polygamy.

The prejudices of the public against the polygamic system—prejudices, be it understood, which we fully partake—are so great that there is danger of our being blinded to the enormity of this outrageous injustice begun under Methodist auspices, after an utter inaction of more than twenty years on the part of the United States government toward the people now branded as criminals by a Methodist judge and a jury from which all persons friendly to the Mormons were excluded.

But if we shut our eyes to the wrongs of the Mormons, simply because we disapprove of their polygamy, then is the chapter of our liberties not worth the paper on which it is written. Having crushed out the Mormons, without any warrant from the constitution, and the laws, why should not the Methodists turn their attention to the Spiritualists and enlist the action of government against *them?*

The danger is imminent that a monstrous wrong will be inflicted, and that the people of the United States, through religious and social prejudices, or through inattention to the legal features of the case, will be made partakers in this violation of law and right.

There is not even the color of law for the attempt to punish, under their own laws, the law-makers of Utah for their marriage system. The whole argument of Judge McKean is a miserable shift and quibble—a piece of lying sophistry on the face of it—and he utterly ignores the fact that there is no authority whatever for his arbitrary ruling that polygamy is adultery. Show us the Methodist parson who will dare to call Abraham and Isaac, and the rest of the Old Testament patriarchs, adulterers. He cannot do it without first repudiating Christianity; and he could not do it then without repudiating all the laws by which the real meaning of words is established.

Unless we would deliver over this great country to the narrow rule of bigoted sectarians, let us see to it that the present attempt on the part of the Methodists to put an end to nonconformity among the Mormons is resisted by an aroused and impartial public opinion. Remember that this country is America, and that we live in the nineteenth century.—*Banner of Light.*

The Methodists are not slow to take all the credit that they are entitled to by Brigham Young's assertion that the prosecutions of the saints have been brought about by the Methodist church. Judge McKean, himself a Methodist, accepts the declaration as correct in a letter to the East, and the *Zion's Herald* puts it down among the choice morsels of its organization. Dr. Newman commenced the crusade with a Theological discussion in the Tabernacle, and got disgracefully beaten. Then came the camp meeting, disturbing the tranquility of the city for a

week without any visible waste of divine grace. The powers of the air failing to touch the incorrigible saints in a weak spot, the vengeance of the Eternal was brought down upon them through the arm of the judiciary and the federal government. This has proved more successful, demonstrating the value of the Cromwellian maxim, "Trust in God" first, but be sure and "keep your powder dry." Punishment proved easier than conversion.

The fact is converting Mormons to Methodism is among the impossibilities. The larger portion of the present members of the Mormon faith were original Methodists. They were converted from that sect, and although converts sometimes go back to their old faith, it is not often. Mental and spiritual experiences carry men and women forward, but seldom backward. Having once attempted to navigate that unfathomable sea of mystery which connects the present life with the future, spiritual instinct, and a morbid longing for "more light," constantly press the religious inquirer onward, by progressive steps, from creed to creed, and sect to sect. They cannot go back to the simple faith of their earlier religious experience. That which has once been tasted and rejected is forever after repugnant. Religious life, like everything else in nature, is progressive, or it is nothing. Deeper thought and wider experience may rise doubts in the mind, as the storm and sun cover the horizon of the ocean with cloudy exhalations. And as the sailor seeks clearer skies by constantly pushing forward, so the skeptical devotee naturally seeks the solution of his mental difficulties in that mysterious foreground, whose secrets may possibly disclose the ever vanishing Truth.

The Mormon church may be broken up, but its congregation will never become Methodists. They are far more likely to become Spiritualists, although their present creed would seem to allay them closely with the materialists. The Godbeite branch appear to have drifted almost bodily into transcendentalism. As a sect the Mormons have passed over a wider religious experience than the great body of any other denomination in America. Ignorant and simple as many of these appear they are tough and ready disputants on religious matters, and not easily confounded. Most of their old leaders, from Brigham Young down, were once Methodist preachers, familiar with all the influences and special pleas of that faith. They went over that ground forty years ago. At this late day they are the last of all the earth to again put on their old cast-off religious garments. A more unpromising ground for a camp meeting could not be found than the Territory of Utah. Methodism may subjugate them through the arm of federal force, but against Methodism as a church they wear a coat of mail—a prejudice invulnerable to argument. If their organization should be broken up they might possibly become Catholics on one hand, or Spiritualists on the other—anything but what they have been.—*Carson Register.*

SOCIAL LIFE IN UTAH.

The following is from the correspondence of Mrs. Tracey Cutler to the *Woman's Journal*, the most influential of woman's rights organs published in America:—

Of my stay in a family where there were two wives and five children, I can say that I did not witness an unkind act, or hear an unkind word from any member of the family. I should have taken the younger woman for a daughter of the house, who had returned to the fostering care of father and mother, with little ones tenderly loved and cared for. They all speak freely of polygamy, regarding it as an institution sanctioned by God among the patriarchs of old, and renewed by direct revelation to his saints in the last days. It can only be treated as a religious question. They are quite ready to discuss it upon scriptural grounds, contending that it had the direct sanction of the Lord in the days

of the patriarchs, and in the times of Israel's great power as a kingdom; and that Christ, while fully condemning man's abuse of power over woman, such as casting her off when he had once taken her to himself, nowhere condemns him for plurality of wives, which he must have done, if it had been criminal in the sight of God. They claim that the great sin consists in the fact that man seeks gratification without rendering the due equivalent; and instead of honoring woman as his wife, and desiring to raise up children to bear his name, and to honor the Lord, he takes from the woman her honor, and seeks to destroy both her and the offspring of his hidden relations. They claim that such sins are unknown among them. They are so thoroughly versed in all these questions, that no novice need hope for success in any tilt against them. I think even Dr. Newman failed most ingloriously in consequence of underestimating the capacity of his antagonists. With the masses, it rests on positive revelation. Believing Joseph Smith a true prophet of the Lord, they claim to act in direct obedience to a command given by God through him. The women accepted it as one of the trials of their faith, by which they were to crucify all selfish affections and desires. I think I have never met such unselfishness among any other people. Said one of these women, when speaking of a younger wife, "What a comfort it is to her to know that her children have a good, noble, Christian father, instead of a poor, diseased, drunken wretch, whom they could never honor." And this same woman was the first wife, and the children of the second marriage would inherit their share of the estate equally with her own. I could not but say to myself, "I have not found such faith, no not in Israel."

"LEGAL VIEW OF THE HAWKINS CASE."

(*From the Salt Lake Herald.*)

Under this caption will be found, in another column, an article by a gentleman of San Francisco of high legal attainments. The writer takes a position which cannot be successfully controverted; for by the verdict which pronounced Hawkins guilty of adultery the anti-polygamy act of Congress was virtually declared null and void. Hawkins as a polygamist could not commit adultery with the wives to whom he had been married, whether the marriages were declared legal or illegal; and in adjudging him guilty of adultery the decision was virtually made that polygamy does not exist in Utah—that the men who have married plural wives are not married, and that such plural wives are not wives: *ergo*, there is no polygamy here. This point we called attention to before. The third district court, in charging the jury, went behind the moral law which is the foundation of all civilized criminal jurisprudence, went behind the command which first declared adultery a crime, went behind the basis of the Christian religion, and gave to adultery a different definition to that given by the Almighty by whose fiat alone it was first declared a crime.

The same rule applies to the cases of indictment for "lascivious cohabitation." If the parties so indicted are adjudged guilty as charged they cannot be polygamists, for that would involve marriage with the women with whom they are alleged to be guilty. Judge McKean has taken a summary way of cutting the Gordian knot, but his instrument will be found to have slipped off, and cut himself severly. When the present proceedings are declared unlawful, as they assuredly will be by a higher tribunal, the question of polygamy will be found, before the courts, just where it was when this senseless, vindictive and malevolent crusade was commenced.

History makes us some amends for the shortness of life.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JANUARY 2, 1872.

OUR AMUSEMENTS.

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It has been well said, "It is an error to imagine that devotion enjoins a total contempt of all the pleasures and amusements of human society. It checks, indeed, the spirit of dissipation which is too prevalent. It not only prohibits pleasures which are unlawful, but likewise that unlawful degree of attachment to pleasures in themselves innocent, which withdraws the attention of man from what is serious and important. But it brings amusement under due limitation without extirpating it. It forbids it as the business, but permits it as the relaxation of life. For there is nothing in the spirit of true religion which is hostile to a cheerful enjoyment of our situation in the world." To this we add our belief that the Lord has so constituted man, that in his nature he needs occasional relaxation, recreation and amusement. The mind cannot be always intent upon business, or the body exercised in continual labors, without weariness of mind and body, and loss of spiritual and intellectual health and strength. As the bow if always bent is lacking in elasticity and impaired in value, as the tool which is never sharpened works heavily, so also is no man a more profitable servant of Heaven for the reason that he never relaxes from the tension of unremitting service at the altar to indulge in simple, innocent, healthful and refreshing pleasures.

In this erred the Puritans of heroic memory. They strove to crush the sunshine out of the soul of humanity; they aimed to convert this life into an existence of weary monotony; the solemnities of eternity were ever present with them; they despised art, beauty, song and pleasure; they mortified even unto death half the faculties God had given them for use in this beautiful world; to them a smile, a joke or a witicism savored of perdition. And even to-day many of these ideas still exist amongst rigorously religious people, but they bear the same fruit as other false teachings—not good, but evil to the children of men.

The heart that is moulded by Diety must have joy in the gifts of God. The beauty and harmony of nature delight him. The gurgling brook, the placid lake, the bright heavens above, the green sward beneath, the towering heights, the snow clad peaks and the smiling vales teeming with life, with richness and with beauty, must and do fill the true heart with emotions that cannot be expressed in a sombre countenance and sedate carriage, in a drawling monotone or lachrymose lamentation. Just as well might we expect the birds to cease from singing and the young beasts of the field from playing, and just as reasonably might we bring to judgment the birds because of their songs and the beasts because of their gambols, as to accuse men and women of impiety because their hearts are glad and their speech joyous, and they can cheerfully

participate in innocent pleasures. This world has cares and trials sufficient without casting out the joys and pleasures that now and then brighten its pathway.

This feeling of austerity and severity has developed two great evils, perhaps many more. It has in the first place made many hypocrites. Beings who in public were all deceney and decorum, of "the most straitest sect," Pharisees, who declaimed against innocent amusements they really longed for, yet indulged, in private, in pleasures which their clearest intuitions and best judgment told them were not without guile. On the other hand, such as did not claim to be religious would have their amusements openly, and as the good and pure, often from tradition rather than conviction avoided these places, the depraved and vile took the lead in moulding the amusements and catering to the desires of the multitude, so places of amusement, with many, became places of sin, and the rake or the roué was known as the man of pleasure. Thus the tastes of the public, instead of being guided and purified by the best and noblest of the community, drifted into the vulgar and licentious condition in which the amusements of the people are to be found to-day.

Much praise has been given, and justly too, to President Brigham Young for the course he has taken with regard to the amusements of the Latter-day Saints. It has been his aim to guide, not to suppress the rational enjoyment of the people. He has given their social parties, their picnics, their theatrical performances the sanction of his presence and the aid of his experience. He has proved, by the success that has attended his efforts, that sin is not necessarily the sequence of such gatherings, that there is no inseparable cord which binds together the vices and the amusements of mankind; that a happy face, a pleasant smile, a joyous heart, and a light step are not incompatible with the highest purity of life and the most unflinching devotion to God. As a result, where the Latter-day Saints in Zion gather to enjoy themselves, their leaders in the service of the Lord also lead them in the dance and the song, direct their pleasures and control their mirth. Thus there is nothing to hurt or offend the purest spirits that attend, and recreations thus conducted in their time and place, become a means of grace, a bond of union, a source of strength, a power for good, and a service of God's worship.

The present season is the annual era of festivities throughout Britain. The Saints, like "the rest of mankind," feel the influence of the mirth and good cheer that environs them. They also naturally desire their days of relaxation and pleasure. The example of President Young in this respect, as in all others, is worthy of the imitation of the Elders in these lands. Let us guide and aid the Saints in their amusements. There is little that can be recommended amongst public entertainments. The public taste is so vitiated, the representations so equivocal, the company so undesirable, and sin and folly so nigh at hand, that the Saints who really wish to enjoy themselves in purity and peace have to create and form their own amusements. A little guidance in these things is clearly within the scope of the duties of the Elders.

There is so much that is good and praiseworthy that will charm the senses; thoughts beautifully expressed that will ennoble; songs that will gladden and conceits that will amuse, that there need be no difficulty in avoiding that which is questionable and unsuitable; and now in stating a few things that we greatly abhor to see or hear in our social gatherings and friendly fireside

parties, we may indirectly give our readers an understanding of what we admire and esteem on such occasions.

We always feel pained, a cloud passes over the sunshine of our merry making, when we hear the name of the Diety, or sacred things and holy principles spoken of lightly, referred to disrespectfully or used in redicule, be it in song, speech, recitation or dialogue. But, unfortunately, it is one of the signs of these infidel times, that men find pleasure in deriding that which they should reverence or at least respect. Surely it is as possible to break the great command, "Thou shalt not take the name of the Lord thy God *in vain*," by disrespect to him and his laws under these circumstances as under any other. We should have the spirit of the Lord with us in our amusements as well as in our prayers and testimonies, and we certainly cannot do so if we redicule that which is holy.

Again, let us not indulge in that which could reasonably offend our neighbor. We know the world is prone to make fun of the Gospel, and it is to some a species of paltry gratification to retaliate in kind; but that is beneath the high calling of a Saint and servant of God. The world err in ignorance, wilful ignorance it may often be, but we in the light and knowledge of the Gospel can have no excuse for deriding the faiths of others, and rediculing what they esteem necessary for salvation; such manifestations excite their anger when it should be our aim to gain their love that we may enlighten their minds with the truth. Songs, &c., that attack and redicule the faith and convictions of our fellow-men should therefore be avoided.

There is a third class of exhibition for which also we have no love. We refer to the present popular style of semi-idiotic comic songs, the delight of low concert halls, whose half suppressed sinfulness is only exceeded by intolerable stupidity. Too often their only attraction is the brazen effrontary and indecency with which they are presented by reckless men with good voices and seared consciences; some are miserable doggrel, set to pretty tunes to catch the ear, whilst others are wanting even that particular, and whose only claim for public consideration is that they pander to the folly, the sin, or bigotry of the million. Away with such, they are unworthy of a moment's consideration from a Latter-day Saint.

We could say much more, but this will suffice; from such and all kindred exhibitions let our amusements be carefully weeded: and then when we ask the blessing of the Lord at the opening, or pronounce the benediction at the close of these gatherings, we can do so realizing that there will be or has been nothing said or done on which it would be out of place to ask the blessing of Heaven, or that would offend the purity of the great I AM.

G. R.

THE PROGRESS OF THE TRIALS.—Upon the opening of the Third District Court, on December 1st, Mr. Maxwell introduced to the Court Mr. George C. Bates, the new district attorney appointed by the President, and moved his admission to the bar. The judge said the court was happy to welcome Mr. Bates to his official position at the bar, and his admission was granted; whereupon Mr. Bates made a short speech regarding his appointment. Amongst other things he said:—I have only to state, that by God's blessing, I will perform its delicate and sacred functions with such fairness, such equity, calmness and candor; with such equal and exact justice towards all the people of

this Territory, irrespective of caste, color, religion, sex or sects, as shall extort from them all the commendation of an eminent English Bishop, in his eulogy upon the law: "As that science whose voice is the harmony of the world, whose seat is the bosom of God, the greatest are not above or beyond its power or its process, and the humblest not beneath its protecting arm."

After the speech of Mr. Bates, some little conversation ensued with regard to an interview said to have taken place between Mr. Fitch and a reporter of the New York *Herald*. Next: Mr. Baskin made his argument against the motion to quash in the Kimball case. During the afternoon session Mr. Hempstead closed the argument in support of the motion to quash; at the close of which the court adjourned till 10 o'clock Monday morning, Dec. 4th, reserving the question for future decision.

On Monday, Decemeber 4th, considerable talking was done, but apparently little progress was made. In the case of the People *vs.* Brigham Young, which was set for trial by Judge McKean for this day, on motion of Mr. Bates, the defendant was called, and not appearing, a motion was made to forfeit his recognizance. Mr. Hempstead for the defence, respectfully entered his protest against the forfeiture. Referring to his statement when the case was previously before the court, that it would be a physical impossibility for the defendant to be there that morning, he again stated that the defendant would be there whenever the case was set down for trial and a reasonable time allowed for counsel to prepare. In reply to a question, Mr. Hempstead assured the prosecution, on his professional honor, that the defendant would be there on any future day set down for his trial, which would give him sufficient time to reach the city. Ultimately Judge McKean said the court would not then grant the motion to forfeit the recognizance of the defendant; but would have the counsel understand without setting down any particular case, that the prosecuting attorney could at any time call up any of the criminal cases and that counsel for the defense must be prepared for trial. The grand jury had adjourned to the 9th day of January, to which day the marshal would adjourn the court. Mr. Bates then give notice that on the 9th day of January he would call up the case of the People *vs.* Brigham Young and press it for trial. The court then adjourned till the 9th day of January, 1872, at 10 o'clock, a.m.

CORRESPONDENCE.

Berne, Dec. 19, 1871.

Editor MILLENNIAL STAR.

Dear Bro.—If a short account of my journey from Utah to Liverpool can be acceptable to the readers of your journal, they are fully welcome to the following lines, which I humbly submit to your attention and criticism, prior to their publication, whenever room and convenience will permit.

Your readers will scarcely need to be told that, like many other brethren before me, I was entirely taken by surprise at the announcement of my being appointed to a mission; and that while I conceived how unworthy and unprepared I was, I felt it a great trial to break up my associations in Salt Lake City, and bid farewell to the many warm friends I had made in Zion.

It would, however, have been in vain for me to lay claim to the privileges of a Latter-day Saint, while refusing to respond to such a call, so that after a short consultation with myself, I determined not only to ac-

cept my mission, but to fulfil it to the best of my ability.

One circumstance contributed much to encourage me, it was that Dr. Park, the able and devoted President of the Deseret University, had been set apart at the same time, and that we were to work together. It was a consolation, indeed, to have one of my dearest and most faithful friends for a companion, and it helped me to enter cheerfully upon my task.

Dr. Park and I, besides being called upon to preach the Gospel, were desired to visit the common and public schools of the United States and of Europe, as well as all establishments of learning, and to investigate the most approved systems of education, with a view to their application, when beneficial, to the schools of Utah.

In one week we were ready to start on our journey, and on Monday the 25th of September, we took leave of the students and professors of the University assembled in the College Buildings. Dr. Park is so identified with the growth and present prosperity of the University of Deseret, that he may well be looked upon as the father of that Institution. At any rate, the students seemed to regard him as such while expressing their sorrow at his departure and their regret to lose, even temporarily, their kind, experienced, indefatigable, and much beloved Principal; many of them even volunteered to accompany him a part of the way, so that we had an enthusiastic escort of young ladies and gentlemen as far as Ogden.

In traveling East from Salt Lake City by rail, one does not begin to realize he is leaving the Saints until he reaches Ogden Junction, the cars of the Utah Central Railroad, passing as they do through the prosperous and beautiful settlements along the shores of the Great Salt Lake, are principally occupied by industrious brethren going to or from their various abodes on business or pleasure; but on entering the Union Pacific Railroad cars, one realizes at once that, although still in Utah, he has passed into a different world. Here the manner, tone, dress, and in some respects the very language of the passengers of this continental highway are so widely different, that I for one felt like a stranger suddenly placed in a foreign land, while a feeling of loneliness crept over me, and I painfully, and for the first time knew, I was cut off from the home I have learned to love so much.

From Ogden to Wasatch, at an elevation of 6879 feet above the sea, the train passes through some of the most picturesque cañons of Utah, and certainly the most remarkable section of the Union Pacific Railroad. The imposing grandeur, the rugged, awful beauty of the scenery of Weber and Echo challenges description, and I was so overpowered by the sublimity o the scene, so lost in admiration at the wonderful work of nature, that I could scarcely think of noticing and giving due credit to the undaunted energy of our brethren, who at the price of incessant toil and untiring perseverance, had overcome such mighty obstacles, and by building a pathway for the steam engine through those once reputed impassable barriers, had contributed so nobly and efficiently to one of the greatest achievements of engineering in modern times—the American Trans-continental Railroad.

On leaving Utah, the points of interest become less common and with few exceptions, as, for instance, the sight of Green River from the bridge, and Sherman at an altitude of 8242 feet, with its unpleasantly frail-looking bridge, 126 feet high. There is little to be seen worthy of notice here, until the cars reach Omaha.

What is Omaha? our European brethren may ask. It is one of those astonishing examples of American enterprise. In 1867, while steaming up the great Missouri river, I stopped in this town, then an insignificant place of two or three thousand inhabitants, with one hotel and two or three *wide*, but indescribably muddy streets, presenting the most cheerless, unpromising appearance imaginable. Judge of my astonishment on finding it in 1871 a lively, busy city, with a population of more than 25,000, with gas, water works, six newspapers, twelve hotels, fifteen churches, fine public buildings, a splendid post-office, and what is more to its praise than all else, and of the greatest interest to me, beautiful, roomy and comfortable

school buildings in each district of the city.

I cannot undertake to speak of the many interesting sights crowded on my path through the various States I traversed; my pen is too inexperienced, and my fear of tiring your readers too sincere, to describe the wealth and prosperity of the many towns and villages strung along like beads in a chaplet throughout the thriving agricultural region of the United States; but I must certainly mention that *everywhere*, and this is a feature of America which cannot be too much admired, in every town, no matter its size, and always situated in the most charming and healthy spot, the attention of the traveler is riveted by large, convenient, and elegant stone or brick structures, invariably surrounded with pleasant groves and delightful gardens, which, on inquiry, are found to be public school buildings. This fact speaks for itself and needs no comment, showing at least that the Americans fully appreciate the importance, the necessity I should say, of education.

The first really great city I came to was Chicago. It is next to impossible for Europeans who have never crossed the Atlantic, and who know but very little about American enterprise and pluck, to form any idea of the many prosperous western cities which grow into importance and begin to rival in population, in commerce and extent the largest cities of the Old World before their names are even known here. Chicago is one of these. Although unnoticed ten years ago, it was when I visited it last October a city of 300,000 souls, with a maritime commerce almost equal to that of New York or Liverpool, possessing well paved streets, palatial residences, city offices of stone or marble, some twelve lines of railroad starting from that point to all parts of the world, tramways in full operation in every street, a network of telegraphs extending all over the city, the wires so numerous as to suggest the idea of an immense cobweb, in a measure shutting out the light of the sun. The streets and avenues thronged with countless railroad cars, omnibuses, wagons and vehicles of every description, among which a nervous, excited, enterprising multitude were rushing back and forth with all the haste of men running for very life. Well might the inhabitants of this glorious city boast of its unparalleled growth and prosperity. I will add of its beauty, for all who have seen it before the late fire will admit that no city of its size contained so many beautiful buildings and such perfect organizations and departments.

Contrary to my original plan, I delayed in Chicago to visit its numerous schools and other establishments of interest, while my friend Dr. Park went to Ohio to call upon his relatives. Thus it was that I became a witness of the greatest conflagration that has occurred in modern times.

On Sunday evening the 8th of October, I was soundly resting from the fatigues of the previous night, which I had spent out of doors watching the progress and final extinction of a fire so serious and extensive, that twenty acres of property had been destroyed, and the greatest part of the population had been on foot to struggle with it, lest it should consume the whole city. Never had I seen before such a fire organization, such zeal and wise energy displayed, such courage in fighting the fire fiend, disputing the ground inch by inch, until the devouring monster finally surrendered as if exhausted and vanquished, being hemmed in on all sides by the dauntless fire brigade, manning with wonderful skill and precision all the steam engines of the city.

The struggle had lasted all night, and the sun rose upon the awful scene just as the last effort of the fire had been overcome. Few retired to rest, as much was to be seen; never had Chicago been so seriously injured, for besides an immense amount of property consumed, some lives had been lost. The whole of Sunday the firemen, although much wearied by the incessant toil of the preceding night, watched over the smoking heaps of ashes, while the engines continued to play on the imperfectly extinguished embers.

As I observed, on Sunday night, while resting from the fatigues of the preceding one, I was aroused by the well known but much dreaded sound of the alarm bells. Reluctantly rising

I went down into the street, thinking that there must be some mistake, and the alarm a false one, but I soon found that a real fire was consuming a sort of barn, not more than three or four blocks from the spot laid waste by the conflagration of Saturday night. Not anticipating any great danger, I looked on sleepily at the brigade organizing their efforts to extinguish it, but before they had time to apply the engines, a strong wind began to blow from the south west, and the barn being surrounded by wooden buildings, the fire rapidly extended, threatening to overcome the courage and energy of the men. Aided, however, by the multitude, the brigade endeavored to limit the extent of this new disaster by pulling down adjacent houses in order to isolate the fearful monster. It was indeed a noble sight to see these brave men toiling eagerly, but with admirable coolness, without noise or disorder, united as one against the terrible enemy. Alas! all the energy, the praiseworthy zeal of this anxious population was doomed to be of no avail. How shall I describe the terror which soon overpowered the struggling Chicagoans, when the wind, increasing in violence, became a perfect hurricane, driving the flames with resistless fury against them, compelling them to retreat, and completely sweeping away, in certain cases, all who dared to resist them. Terror became madness when the report was brought that huge fire brands, carried by the furious wind, had fallen into the centre of the city, a mile from the spot. And when all, on seeing the City Hall, as well as various other buildings in different parts of the city in flames, became convinced that Chicago was doomed; discouragement seized their hearts, and exhausted, faint, scorched or wounded, the firemen gave up, and for several hours a scene of indescribable confusion took place. Stores and warehouses were plundered, goods scattered in the streets, wines and liquors which had escaped the greedy thirst of one hundred thousand madmen flowed in the gutter, wagons hastily laden with the effects of the most prudent ran wildly through the drunken, indifferent, mad population, ofttimes to be devoured by the flames suddenly gushing forth from some building on the way.

I had neither friend nor relative in that great but unfortunate city, and while feeling deeply for the inhabitants, you cannot be surprized that my first thought, when I realized the condition of things, was to hasten to my hotel, situated in the very heart of the city, and not far from the Court-house now in flames. Intending to leave Chicago the next morning, I knew my trunk to be packed and locked, but there was danger of my failing to reach it before the hotel itself should become in its turn the prey of the devouring element. I ran with all my might through the hot, smoky streets, and came panting to find the house yet untouched; indeed it looked as though the fire had purposely preserved it, whole blocks were burning before and behind it, yet it stood unharmed, and looked gloriously grand as it rose in bold relief against the red firmament. The proprietor hoping, how he could hope I cannot conceive, that the hotel would be preserved, and fearing that the panic which had spread all over town might ruin the plans he was already making on the probability of his being the only hotel to escape the flames, stood at the foot of the staircase, absolutely forbidding any one from removing anything out of the house, and in spite of a hundred entreaties he had thus far succeeded in preventing any of the guests from carrying away their effects. I was not to be thus opposed; I had but one trunk, and that I meant to save, if possible. Taking my own counsel, I provided myself with a strong cord which I found in the baggage room, and running upstairs (my room was on the second floor), I hurriedly tied that cord to the handle of my trunk; it was rather heavy, about 80 lbs., but I dragged it down stairs and passed out into the street. In less than an hour after my exit, the hotel was entirely consumed.

I now found myself in the street, dragging my heavy trunk behind me on the smooth surface of the pavement. Excited as I was, I did not feel its weight, but I dashed along, terror stricken, hoping to escape from the fire. It appeared to me, however,

whichever way I ran I found a fearful, glaring, scorching wall of fire driving me back in some other direction, to be once more disappointed and driven away, until I felt almost discouraged in the midst of the thick smoke and showers of sparks raining down all around me in the yet unburnt streets. I felt as though I were inhaling death with the close hot atmosphere. Already I had been knocked down by a team, but I felt unhurt, and what astonishes me to this day is, that I clung to my rope in spite of all. Making another effort which I resolved should be the last, I dragged my weakening limbs in a new direction, and through a passage which I luckily found to be safe I managed to reach the Lake on the eastern side of the city, and sinking down on the ground I thanked God I had escaped. My nerves were so unstrung that I think I laughed and wept at the same time, and for perhaps an hour I remained an unconscious, unsympathizing, idiotic witness of more misery than I had ever seen or read of before.

How shall I picture the howling, the wild, horrid laughter of thousands of drunken, crazy sufferers of this great misfortune—the women and children, half naked, clinging with the energy of despair to useless things, while neglecting the most needy articles of clothing or protection; the wagons filled with baggage running over every obstacle, the horses breaking loose; the whole scene rendered more awful to contemplate by the hot, glaring red light, making all appear like shadows tearing, ranting and agonizing in a real hell of fire such as even Dante never dreamt of?

Twice was I compelled to move again, as the fire reached the Lake, but I had regained all my presence of mind, and while attending to my small property I was able to render some assistance to a few. After, however, having found a place rendered perfectly safe by the fact that the fire had devoured everything around it. I helped to pile up a large quantity of trunks and furniture; when this task was accomplished it was day, and then I began to form an idea of the magnitude of the loss suffered by Chicago.

All the main part of the city was destroyed—the public buildings, the hotels of unsurpassed size and splendor, the elegant banks and insurance offices, the railroad stations, a part of the shipping, most of the bridges, all the telegraphs, the water works, the fine, even, unparalleled wooden pavement, the churches, in fact, all that was Chicago proper, all that made its pride, was laid in ashes and was one large, barren, smoking plain, with here and there a hideous, blackened, trembling mass of stone, to indicate that it had once been a part of a handsome edifice; and far away to the north, above and through the smoke, one might see the relentless fire fiend consuming what remained yet unreached, the wind still blowing in that direction, so that no hope remained of that part of the city being saved. I went there during the day and saw new sights of horror. The sufferers here were principally artizans of German or Scandinavian nationality, who having lost their scanty furniture took refuge in the fields, without clothing or food, and certainly without money. Hundreds perished in the flames, either through drunkenness or momentary mental alienation. I saw a man whose effects I had helped his wife to save, who, after having rudely abused me, took the same and one by one hurled them into the burning furnace, after which, with a horrid laugh, he disappeared himself in the flames, one more victim of this extraordinary conflagration.

The progress of the fire was checked on the Monday evening, but the sky remained red until Tuesday morning. Already the news had reached all parts of the civilized world. Engines from Milwaukee, Cincinnati, Pittsburg and other places had arrived and were at work. Help came from all sides, and while some hurried to the smoking ruins to dig up their fire-proof safes, others were engaged in searching lost friends among a hundred charred, carbonized, mutilated masses of what had been human flesh.

I walked over the ruins in every part of the city, and I found the inhabitants cast down, humbled and weeping, speaking in whispers, and all expressing the belief that God had sent